

Adam's sons, and of the difficulty of beating against the current. By long and constant comparison with a savage standard, they are familiarized to a new and awful mode of life. They themselves once deemed it unworthy. And had they seen their present image the day they left their native land, they would have pronounced it a caricature on poor human nature; and if they been told that it would be one day theirs, they would have replied, "Am I a dog, that I should become such a thing?"

It must be by special favor, that one maintains his integrity single-handed against such a deluge of evil communications and evil customs as surround him among the heathen. The measure by which he stretches himself is so fleshly, sensual and devilish, and a wicked heart loves so well to have it so, that the last hope of an unconverted soul seems almost to expire when he takes up his residence among them. For it will not save him to remember his home, his father's benediction and his mother's prayer. It will not save him to be intrusted with the reputation of his kindred, to be the depositary of their hopes and happiness. It will not save him to be a member of Christ's church, and a minister of his gospel, whose office it is to turn men from darkness to light, from pollution to purity. It will not save him to know that the churches look at him and that the world does; and that angels regard him, and that God observes him; and that if he falls into hell, he may, notwithstanding all these considerations, wear away by little and little the Christian image, and take on him the superimposition of the heathen, till he becomes like one of them.

The individual who undertakes to lift a nation from the mire, will sink himself, unless he stand on the Corner Stone, the sure foundation. And even then, he must look well to his goings. The churches must look well to keep him hold of him, help him, establish him. They must pull at the rope, as those who drew Putnam when he descended into the pit to destroy the wolf. And not only so, he must not descend alone. Your very affectionate friend,

REUBEN TINKER.

REVIVALS.

A VOICE FROM THE OCEAN.—Capt. John P. Bowers writes, from the west coast of Sumatra, at a port called Quallah Battoo, where, on the 27th of May last he was lying taking in pepper to a sugar shipmaster, thus:

"Last evening we had a prayer meeting on board my ship. Our congregation consisted of twenty men, all of my own country. They are from eighteen to fifty years of age; and, when I sailed, were all of them in the gall of bitterness, and bonds of iniquity.—Three of them are now rejoicing in a sin-pardoning God, and others are inquiring what they shall do to be saved. To God be all the glory. Three years ago I was rolling down the streets of Norfolk, and fighting against that dear Saviour. O, my brother, you know this was a brand plucked from the burning.

"It is a privilege and a glorious duty to tell all around what a dear Saviour I have found. My supercargo is against me, but He who is for me is greater than all that can be against me, and I find his grace sufficient for me."

[*Navy's Magazine.*]

FALL RIVER, MASS.—Letter from the Rev. Orrin Fowler, pastor of the First Congregational Church, Fall River, to the Editor of the Boston Recorder, dated Dec. 31, 1836. [Fall River is partly in Massachusetts and partly in Rhode Island.]

MR. EDITOR.—This day closes the year—a year to the people with whom I labor, of the right hand of the Lord. A brief recital of what God hath wrought among us this year seems due to the riches of his grace. It will not be unseasonable to preface this recital with a sketch of the origin and history of the Congregational church in this town.

The village of Fall River has risen to its present population (7000) from some twenty families residing here twenty-five years ago. Until 1816 there was never a Congregational church in this place, nor in its immediate neighborhood. On the 9th of January, 1816, the first Congregational church was organized by an Ecclesiastical Council convened for the purpose, and adopted a confession of Faith, and form of Covenant, embracing the great doctrines of grace and rules of Christian fellowship taught by the Apostles, and adhered to by the blessed pilgrim church of New England. At the time of its organization, it was composed of five members—three males and two females, three of whom still survive. For more than seven years, the church was small and feeble and without a pastor—during which time public worship in some form was usually maintained on the Sabbath. In July 1823, their first pastor, Rev. Augustus B. Reed, (now of Ware) was ordained and installed. At that time the number of members was about thirty. During his ministry, which closed August, 1825, eleven were added to the church. In 1826, Rev. Thomas M. Smith, (now of Catskill, N. Y.) their second pastor, was installed. During his ministry, which closed in April 1831, there was an interesting revival, which added sixty to the church—a large number of whom were young heads of families. During Mr. Smith's ministry, ninety were added to the church.

At the time of my installation, July 7th, 1831, the number of resident members was about one hundred and twelve. Since that time there have been three seasons of revival of special interest—the first in the winter of 1832-3, during which about fifty were added to the church—the second in 1834, during which about fifty more were added to the church, and the third during the present year. In the last five years, we have had but three communion seasons without addition to the church. Since my pastoral relation to this church commenced, two hundred and fifty one have been received to the church. Of the revival is 1836, I will speak particularly.

When the year 1835 closed, it was with the church and congregation a time of great spiritual stupidity. Though attendance on the Sabbath was in number good, the life and power of godliness seemed rather to be felt nor perceived. Our facilities for distribution were abandoned. There is and will be no limit to the demand for religious Tracts among the Nestorians, but our means to supply them.

The whole nation are hungering and thirsting for religious books, and are as ready to receive them from us as at the hands of their own bishops. In fact the Ecclesiastics, from the Patriarch down to the obscure Priest, are foremost in their importance that we circulate among them and their people Christian knowledge with all practical despatch, and at our own discretion.

But we have as yet no press, and our Tract operations can only be commensurate with the slow motion of the pen until we have one. On the first day of the year, (1836) a meeting of the church was held for prayer. To the few who attended, it was a season of thrilling interest. It seemed as though the inquiry what wilt thou have me to do? Soon after, the church resolved to appoint a season of fasting and prayer, to be continued for three or four successive days. This season was observed on the 28th, 29th, and 30th of January. The church met four times each day, and spent the time chiefly in prayer, and confession of sins. Before this season closed, one individual found peace in believing. From this moment the faith of many believers was strengthened, and effectual fervent prayer was offered continually. Special efforts began to be made. A meeting for prayer was held in the morning at an early hour, and in the evening for prayer and preaching. This course was pursued for several months. In the meantime time not only the pastor, but a number of the members of the church labored daily from house to house and from heart to heart, to show sinners their transgressions, and lead them to the Lamb of God who taketh away the sin of the world. The influences of the Holy Spirit attended their labors, and one on the right and another on the left were convinced of sin, and bowed to the terms of salvation through the Cross of Christ. For several weeks, the unbeliever and inactivity of some professed believers were appalling, and though many were inquiring what they

should do to be saved, but few yielded to the terms of the gospel.

At length, the majority of the church appeared in earnest both in prayer and in entreating sinners to become reconciled to God; and in March and April the work was great and marvellous. During those two months, probably more than an average of one a day were born again. The work continued, and cases of conviction and of hope occurred till midsummer; and if all God's people had come up heartily to the work, and the public preaching and the private personal application of truth had continued, we know not why the work should have ceased till all were brought to the saving knowledge of the truth. But the pastor of the church, who was assisted occasionally by his neighboring brethren, and for several weeks by a brother from abroad, began, at length, to sink amid the burden of effort; and the brethren and sisters too simultaneously relaxed their labors, (probably through exhaustion) and the work gradually declined.

None professed publicly their faith in Christ, till after full trial and careful examination of weeks and months, of the sound of their con-

fidence in Christ. At the communion in May, fifteen of the first fruits of the revival were received to the church. At the communion in July, eighty (six by letter and seventy-four by profession) were received to the church. At communion in September, eight were received; and on the communion in November, five hundred and nine were received into the church during the year 1836. A number of others have been born into Christ who may hereafter join the church, and a number who were here from abroad have joined where they stately reside. Of those eighty who were received in July, thirty-eight are males. Of the one hundred and nine received during the year, forty-eight are males. Of the whole number, forty-six are heads of families. About fifty were members of the Sabbath School before the revival. The great body of the converts are between eighteen and forty-five. A few are younger; a few are older. The communion season in July, when thirty-eight males, forty-two females came forth before the great congregation publicly to own Christ and take upon themselves the vows of God, presented a scene of solemnity and holy rejoicing, such as we have never witnessed before. There you might have seen the father and his daughter, the husband and his wife, the grey headed of sixty-five and the youth of fourteen, together owning their Redeemer and consecrating themselves to his service. It was an occasion over which, we believe, the angels in heaven rejoiced.

The means used and blessed in promoting this work of salvation were, the preaching of the word and prayer; preaching the word publicly, and from house to house; doctrinal preaching. Doctrinal preaching, before and during the revival, was much used and greatly blessed. And we are persuaded that when our congregations through the land are fed with the pure word, doctrinally explained and practically applied, and believing prayer, attended with persistent effort, is offered, sinners will be led to Christ and receive him as the Lord their righteousness.

The doctrines preached need not be specified. They were those called evangelical; the doctrines of our blessed Pilgrim fathers; the doctrines of the gospel.

BOSTON RECORDER.

Friday, Jan. 6, 1837.

THE NEW YEAR.

REV. ROWLAND HILL'S SERMON.

Through the kindness of a friend, we are enabled to lay before our readers the following notes of a sermon, preached by the late Rev. Rowland Hill, in London, on Sabbath morning, Jan. 2, 1825; never before published.

I KNOW THAT MY REDEEMER LIVETH.—Job. 19: 25.

It seems appropriate, that we should consider these words at the beginning of the year. It is well to begin with Christ. Perhaps the reason why I do not preach better, is, because you do not pray more; and the reason why you do not profit more is, because you do not pray enough. I know that my Redeemer liveth. This is the repository,—like a warehouse, to deposit your goods. Then comes the memory, to collect what is past, and reflection, to think what we are doing. You see I do not move mechanically. We have a reason for what we do. We cannot move without thinking. God has given us all this mind, that we may take the management of it.

My Redeemer! O, what knowledge is needed here—to comprehend incomprehensibility! Some, who do not wish to find too much gospel here, pretend that Job allowed a redemption from his troubles by some earthly friend, and that in his latter days he should again see prosperity; but Job looked farther than this.

He who used to act the part of a redeemer, was to be one of near kin. We bless God, our Redeemer took upon him our own nature, and is "bone of our bone and flesh of our flesh."

I feel that I am never well, but as I am perfectly dependent. How can I be idle and indifferent, while infinity dwells within? I want something to depend upon.

It struck me, Job lived without a Bible to instruct him. He lived before the five books of Moses were written, as did Abel and Noah. But their offerings were accepted. Abraham rejected to see Christ's day. He saw it, and was glad. We are to use means, when means are given us. We are not to live without Bibles, now we have them; and it is our office to make it plain before you.

In most countries, they have had an idea of sacrificial services. Most likely, they got it from revelation. We know that sin has raised us all; and redemption, though but slightly known in the patriarchal age, was the salvation that saved them. And the same must be your salvation.

Here is a fine expression—my Redeemer—from sin, and all its evil effects, if Christ takes possession of my heart. I expect, by redemption, just what that passage says. He came "to redeem us from all sin, and to purify unto himself a peculiar people, zealous of good works."

When I was young, my friends wrote to me, telling me not to tender to your Society my heart-felt obligations. Our operations in Persia, you are aware, are all incipient, and as yet comparatively limited; still your aid has already proved invaluable to us, and successive appropriations will prove increasingly so, as our means for the preparation of Tracts shall be multiplied and increased.

Our facilities for distribution are now established. There is and will be no limit to the demand for religious Tracts among the Nestorians, but our means to supply them.

The whole nation are hungering and thirsting for religious books, and are as ready to receive them from us as at the hands of their own bishops.

In fact the Ecclesiastics, from the Patriarch down to the obscure Priest, are foremost in their importance that we circulate among them and their people Christian knowledge with all practical despatch, and at our own discretion.

But we have as yet no press, and our Tract operations can only be commensurate with the slow motion of the pen until we have one.

On the first day of the year, (1836) a meeting of the church was held for prayer.

To the few who attended, it was a season of thrilling interest. It seemed as though the inquiry what wilt thou have me to do?

Soon after, the church resolved to appoint a season of fasting and prayer, to be continued for three or four successive days. This season was observed on the 28th, 29th, and 30th of January.

The church met four times each day, and spent the time chiefly in prayer, and confession of sins.

Before this season closed, one individual found peace in believing.

From this moment the faith of many believers was strengthened, and effectual fervent prayer was offered continually.

Special efforts began to be made.

A meeting for prayer was held in the morning at an early hour, and in the evening for prayer and preaching.

This course was pursued for several months.

In the meantime time not only the pastor, but a number of the members of the church labored daily from house to house and from heart to heart, to show sinners their transgressions, and lead them to the Lamb of God who taketh away the sin of the world.

The influences of the Holy Spirit attended their labors, and one on the right and another on the left were convinced of sin, and bowed to the terms of salvation through the Cross of Christ.

For several weeks, the unbeliever and inactivity of some professed believers were appalling,

and though many were inquiring what they

should do to be saved, but few yielded to the terms of the gospel.

Thus are we at present disposing of the sacred appropriations made by your Society to our Mission. The arrival of our Press will enable us immediately to multiply our operations, and as "Tracts" these "leaves of the tree of life," shall wing their way over the provinces of Ourmiah, and through the numerous Nestorian villages and hamlets in the valleys and ravines of the wild Kurdish mountains, and over the plains of Mesopotamia still westward;

we can but doubt that wherever they shall fall, they will proffer a "healing for the nations." And when the Nestorian church—this venerable church of Antioch, shall have awakened from her slumber of centuries—shall have put on her beautiful garments, and stand forth in the centre of the Mohammedan dominion, "fair as the moon, clear as the sun, and terrible as an army with banners," revived and regenerated by the Spirit of God, through Tract, and Bible, and Missionary instrumentation, and sending forth a flood of light and glory in every direction to illumine and save all Asia—then, we trust, the Tract contributions of American Christians for the benefit of our mission, will appear to have been made not in vain. That this blessed day may soon come is our prayer, the object of our toil, hope and expectation.

Your brother in the labor of the Gospel,

JUSTIN PERKINS.

These who were present at the last anniversary of the American Tract Society will recollect that much interest was manifested in the adoption of the resolution to raise \$25,000 for foreign distribution during the current year.

Many thought the community would cheerfully contribute a much larger sum, and all believed, as others wish the same for their friends; but acting under the promptings of that wish is our daily votum; and we are not aware that those promptings were any stronger on that day, than on other days that are past, or than they are likely to be on any of the days that are to come. We daily wish that, at least 365 days more of happy usefulness; and we trust that will weit receive the message we send thee every week, as the fruit of that desire.

"As a dim candle dies at noon."

And so, reader, in a degree, the ever abiding reasons why we desire thy best good, out-shine any reasons which are peculiarly appropriate to Jan. 1, 1837. Perhaps we wish that the 365 days commanding then, may be to these days of happiness, as heartily as others wish the same for their friends; but acting under the promptings of that wish is our daily votum; and we are not aware that those promptings were any stronger on that day, than on other days that are past, or than they are likely to be on any of the days that are to come. We daily wish that, at least 365 days more of happy usefulness; and we trust that will weit receive the message we send thee every week, as the fruit of that desire.

UNITED MONTHLY CONCERT.

The Concert on Monday, instead of being held in several places, as on other months, was, according to custom, held unitedly at Park street. Rev. Mr. Armstrong, Secretary of the Board, announced the amount contributed during the year,—which has been as follows:—

At Park street, for 12 months, including the	6869 58
United meeting in Jan. last,	940 83
Bowdoin street, 11 months,	210 39
Pine street, " "	49 81
Green street, " "	44 50
Salem street,	21 72
South Boston,	1564 65
Fres Church,	

Total, not including Salem street, \$1677 83

The amount in 1834, was 1666 07

1835, 1584 65

The number of laborers appointed by the Board during the year has been 85; 25 more than in any previous year. The number sent out, 76; greater than in any previous year by 27. Of these, 30 have gone beyond the Cape of Good Hope—viz. nine sent by the Dutch Reformed Church, probably to Java; 14 to the Tamil people; 7 to Singapore, to labor in the Indian Archipelago. Four have gone up the Mediterranean; three to Cape Palmas, and seven to the Aborigines of this country. No new missions have been established within the year, of which intelligence has been received; though it is probable that one has been established, or will be soon, at Java, and another at Borneo.

And the Christians of that country are disposed to improve the facilities which they now enjoy. There are still a few Protestants in Belgium, sprung from the remains of that sanguinary and exterminating persecutor which was commenced by the Duke of Alva under Philip II., and which was so long continued that there was scarcely a Protestant left. At present, through the blessing of God, there are some five or six faithful evangelical ministers in that country; one of whom is at Antwerp, two at Brussels, and one at Ghent. These brethren are doing much. One of them, the Rev. Philip Boucher, is now gone to the United States to solicit funds to enable him to build a church at Brussels. My prayer to God is, that he may succeed in this enterprise. It is of inestimable importance. And he is a good man, zealous, faithful, and successful in his Lord's service. Not a few Catholics have been converted under his labors. But I will say no more of him, as you will learn from him the full prospect of his labors in the city in which he lives, which is one of great importance, and has a population of 110,000 souls.

Christians ought to feel a deep interest in Belgium, for there is now an open door there

January 6, 1837.

BOSTON RECORDER.

able to know what my statements really amount to? Prof. — by that of others, so as to — of truth there may be in it? — confounded two distinct things, — are of the belief, attributed to — of that belief? —

black indigo in bold speculations

universal salvation?

If this question does his mind pre-

grees of his belief or amount of

a point?

admit what is implied in the

statements. Do you mean to main-

tain on such a point?

Yours respectfully,

B. SEARS.

Sensation, Dec. 30, 1836.

I follow the good and cautious

men, and wait till I have obtained

many, and till Prof. Stowe has

he thinks fit, before answering

detail. At present we will only

mention the Boston Register, and are

of them, relating to this sub-

ject; and that, whatever he

whatever his language, "fairly

convey," no attentive reader of

that language, as it ac-

ceded to, to Baptists, Reso-

nabilists who believe in no future

life, the meaning which he now

Messenger, the Restora-

nons Prof. Sears as a witness

is a Restorationist. So far

he has never before protested

of his words; and his friends

in such a way, as to favor it

those who were not convinced

not for argument, but for

been driven to the course we

which, we hope, will end in ex-

posure to all parties.

The Watchman was evidently

with Prof. Sears on the sub-

ject, suppose, may fairly be used

asful passages in his letter,

and to explain away so much

scope for the best.

ARMING FACT."

Right, in saying that all the

acts have been committed,

including the kind of influence

— His article, however,

on account of the whole mat-

turing fact" may be found,

and churches who have

one of which he speaks. The

resting, "new measures,"

not enough to secure that

it is desirable. We hope the

use from these faults, and yet

their barrenness, will give the

opportunity.

At the use of protracted meet-

ings that have been called

and attended with the spiritual

benefits. We do not see, in the

impossibility in using these

means, and with as strong a

God, as any others. These

often been wanting on such oc-

casions they have sometimes been

in their proper fruits. For any

to be again.

general, protracted meet-

ings have had their greatest

revivals had commenced

therefore, there was the least

it is doubtful whether the

been still better, if they had

been placed under unwhol-

iness, as, upon new ones; and

or the injury is any less in

the other.

communication upon this subject,

next week. It would be

we would attend to discussing

the proper application.

TO MISSIONARIES.

Andover, January 2, 1837.

Meeting last evening, at the

church. The missionaries, who

in Boston, the present week,

Capt. Ingalls, for Smyrna, were

their instructions. The ex-

interesting character, and notew-

orthy, the house was respectably

read by Rev. Mr. Anderson,

of the American Board, and an

the missionaries, by the Rev.

Mr. Edwards and Rev.

expression read by the Rev.

with simplicity, clearness

and great moral power.

It was plain and unpre-

dicted every word. Remarks

of a veteran of fourteen years

but not but be appreciated by

more distinctly addressed.

with interest by the whole audi-

ence in their operations,

most attacking many of the as-

pects of the people. They should

chapter and verse to those

and possess a respectable

sons of the fathers.

the Rev. Mr. Hollis,

Stocking and wife, of Com-

missioners, to promote commu-

nication with the Nestorians; Rev. Mr.

Virginia, who are to be le-

arson in the Banian; those

will take passage in steam

trunks, via Constantinople, to their final destination in the Persian.

Rev. Messrs. Hollis

from France Edward Theo-

ries. The former is a gradu-

ate of the University of that state, and one of the first

fruits to missions from that institution.

C.

they are the doctrines which the society officially pro-
pagates, and for which it, as a Society, is responsible. What, then, are these doctrines—these "views that are exhibited from week to week, in the official publications of the Society?" They are those of Mr. Stanton; those to which Mr. Freeman "came over," and not those not expressed in Mr. Freeman's resolutions and remarks. The doctrine of the Society, if we can understand it, is, that a man participates in the sin of slavery, whenever the law regards certain human beings as his slaves. No matter how it has come to pass, or why it continues to be so; no matter whether he causes it, or what he thinks, or wishes, or endeavors to do concerning it; no matter how he regards that law—which he approves and supports it, or desires and seeks its repeal; if the law regards certain human beings as his slaves, that fact makes him a sinner. Mr. Freeman thought otherwise, and offered resolutions and made remarks accordingly. Mr. Stanton opposed his views, "as striking at the foundation of the Anti-Slavery system." Mr. Freeman "came over to Mr. Stanton's views—the views that are exhibited from week to week in the official publications of the Society." This is not news to us; but we are glad to have the public told, thus definitely and officially, what the doctrine of the Society is.

NEW PUBLICATIONS.

Young Disciple, or a Memoir of Ansonia R. Peters. By Rev. John A. Clark, Author of "The Pastor's Testimony," &c. Philadelphia, W. Marshall & Co. 1837. pp. 328, 12mo.

Anecdotes of Christian Missions; compiled at the request of the Executive Committee of the Southern Board of Foreign Missions. By Rev. Edwin C. Crocker & Brewster, 1837. pp. 282, 12mo.

The Superintendent's Offering; being a Brief Memoir of two Scholars in the Mason Street Sabbath School, Boston, who died Aug. and Sept. 1836. By the Superintendent. Revised by the Committee of Publication. Boston, Mass. S. S. Society, 1837. pp. 63, 12mo.

P. S. Annals of Education, Scientific and Literary Pursuit.

Frank, the Irish Boy. From the second London Edition, Revised by the Committee of Publication. Boston, Mass. S. S. Society, 1837. pp. 107, 12mo.

S. S. CHURCH HISTORY. The Mass. S. S. Society have published, at different times, several volumes on different portions of ecclesiastical history, adapted to the use of Sabbath Schools, by Rev. Edwin Newcomb, late Secretary of the Board. Boston, Crocker & Brewster, 1837. pp. 282, 12mo.

The Superintendent's Offering; being a Brief Memoir of two Scholars in the Mason Street Sabbath School, Boston, who died Aug. and Sept. 1836. By the Superintendent. Revised by the Committee of Publication. Boston, Mass. S. S. Society, 1837. pp. 63, 12mo.

F. S. Annals of Education, Scientific and Literary Pursuit.

Franklin's Autobiography. By George Washington. Boston, 1837. pp. 128, 12mo.

Further Disclosures of Maria Monk, concerning the Hotel Dies Nunneri at Montreal; also, her visit to Nun's Island, and Disclosures concerning that secret Retreat; preceded by a Reply to the Priest's Book, by Rev. J. J. Slocum. New York, Leavitt, 1837. pp. 128, 12mo.

We have read only that part which gives an account of the "attempts to abduct Maria Monk." The impression is, that the whole affair of her abduction was a hoax of her own contriving.

The young Prince Louis Bonaparte is exiled to America, in consequence of the Strasbourg affair. He has been required to give his word of honor that he will not leave the United States within the next ten years; but at first refused, but yielded on being told that the fate of his accomplices depended upon his compliance. His mother, Queen Hortense, has gone to Switzerland to settle her affairs; after which it is said she will join her son in America.

Further Disclosures of Maria Monk, concerning the Hotel Dies Nunneri at Montreal; also, her visit to Nun's Island, and Disclosures concerning that secret Retreat; preceded by a Reply to the Priest's Book, by Rev. J. J. Slocum. New York, Leavitt, 1837. pp. 128, 12mo.

We have read only that part which gives an account of the "attempts to abduct Maria Monk." The impression is, that the whole affair of her abduction was a hoax of her own contriving.

The young Prince Louis Bonaparte is exiled to America, in consequence of the Strasbourg affair. He has been required to give his word of honor that he will not leave the United States within the next ten years; but at first refused, but yielded on being told that the fate of his accomplices depended upon his compliance. His mother, Queen Hortense, has gone to Switzerland to settle her affairs; after which it is said she will join her son in America.

Further Disclosures of Maria Monk, concerning the Hotel Dies Nunneri at Montreal; also, her visit to Nun's Island, and Disclosures concerning that secret Retreat; preceded by a Reply to the Priest's Book, by Rev. J. J. Slocum. New York, Leavitt, 1837. pp. 128, 12mo.

We have read only that part which gives an account of the "attempts to abduct Maria Monk." The impression is, that the whole affair of her abduction was a hoax of her own contriving.

The young Prince Louis Bonaparte is exiled to America, in consequence of the Strasbourg affair. He has been required to give his word of honor that he will not leave the United States within the next ten years; but at first refused, but yielded on being told that the fate of his accomplices depended upon his compliance. His mother, Queen Hortense, has gone to Switzerland to settle her affairs; after which it is said she will join her son in America.

Further Disclosures of Maria Monk, concerning the Hotel Dies Nunneri at Montreal; also, her visit to Nun's Island, and Disclosures concerning that secret Retreat; preceded by a Reply to the Priest's Book, by Rev. J. J. Slocum. New York, Leavitt, 1837. pp. 128, 12mo.

We have read only that part which gives an account of the "attempts to abduct Maria Monk." The impression is, that the whole affair of her abduction was a hoax of her own contriving.

The young Prince Louis Bonaparte is exiled to America, in consequence of the Strasbourg affair. He has been required to give his word of honor that he will not leave the United States within the next ten years; but at first refused, but yielded on being told that the fate of his accomplices depended upon his compliance. His mother, Queen Hortense, has gone to Switzerland to settle her affairs; after which it is said she will join her son in America.

Further Disclosures of Maria Monk, concerning the Hotel Dies Nunneri at Montreal; also, her visit to Nun's Island, and Disclosures concerning that secret Retreat; preceded by a Reply to the Priest's Book, by Rev. J. J. Slocum. New York, Leavitt, 1837. pp. 128, 12mo.

We have read only that part which gives an account of the "attempts to abduct Maria Monk." The impression is, that the whole affair of her abduction was a hoax of her own contriving.

The young Prince Louis Bonaparte is exiled to America, in consequence of the Strasbourg affair. He has been required to give his word of honor that he will not leave the United States within the next ten years; but at first refused, but yielded on being told that the fate of his accomplices depended upon his compliance. His mother, Queen Hortense, has gone to Switzerland to settle her affairs; after which it is said she will join her son in America.

Further Disclosures of Maria Monk, concerning the Hotel Dies Nunneri at Montreal; also, her visit to Nun's Island, and Disclosures concerning that secret Retreat; preceded by a Reply to the Priest's Book, by Rev. J. J. Slocum. New York, Leavitt, 1837. pp. 128, 12mo.

</div

